Reading, Writing and Reasoning for Sociology PYQ 2020

SECTION-I

Write an essay (500-600 words) on the following topics:

a) E-Commerce

Ans. E-Commerce: Transforming the Way We Shop and Do Business

In the digital age, where technology continually evolves, e-commerce has emerged as a transformative force that reshapes the way we shop and conduct business. E-commerce, or electronic commerce, refers to the buying and selling of goods and services over the internet. It has revolutionized the retail industry, altered consumer behavior, and disrupted traditional business models. This essay explores the growth, impact, and future of e-commerce.

The E-Commerce Revolution:

E-commerce has come a long way since its inception in the early 1990s. Initially, it was a novel concept, with limited products and a skeptical consumer base. However, with advancements in technology, secure payment systems, and improved logistics, it has grown exponentially. Today, e-commerce encompasses a vast array of products and services, ranging from clothing and electronics to groceries and digital subscriptions.

Impact on Retail:

One of the most significant impacts of e-commerce is on the retail industry. Traditional brick-and-mortar stores have had to adapt or face obsolescence. E-commerce platforms offer consumers convenience, variety, and the ability to shop 24/7 from the comfort of their homes. This shift has forced traditional retailers to enhance their online presence or adopt an omnichannel approach, blending online and offline shopping experiences.

Changing Consumer Behavior:

E-commerce has not only changed where we shop but also how we shop. Consumers are now accustomed to comparing prices, reading reviews, and conducting extensive research online before making a purchase. This shift in consumer behavior has empowered buyers with information, making them more discerning and demanding better value for their money.

Global Reach:

One of the defining features of e-commerce is its global reach. Small businesses and entrepreneurs can now access a global customer base without the need for a physical presence in multiple countries. This has democratized the marketplace, allowing for increased competition and fostering innovation.

Economic Growth and Job Creation:

E-commerce has become a significant driver of economic growth. It has created opportunities for entrepreneurs to start their own businesses and for established companies to expand their reach. Moreover, e-commerce logistics, digital marketing, and technology sectors have witnessed substantial job growth as a direct result of the e-commerce boom.

Challenges and Concerns: Despite its many advantages, e-commerce also faces several challenges and concerns:

1) **Cybersecurity:** As e-commerce relies heavily on the internet, it is susceptible to cyberattacks and data breaches, which can compromise sensitive customer information.
2) **Counterfeit Products:** The ease of setting up online stores has led to an increase in counterfeit and fake products, posing risks to consumer safety and brand reputation.
3) **Privacy Concerns:** E-commerce platforms collect vast amounts of consumer data, raising concerns about privacy and how this data is used.
4) **Environmental Impact:** The rapid delivery model of e-commerce can contribute to increased carbon emissions and packaging waste.
5) **Marketplace Dominance:** A few major e-commerce platforms have achieved significant market dominance, leading to concerns about competition and market power.

The Future of E-Commerce: The future of e-commerce is poised for continued growth and innovation. Here are some trends and developments to watch for:

1) **Mobile Commerce (M-Commerce):** With the proliferation of smartphones, mobile commerce is on the rise, allowing consumers to shop anytime and anywhere.
2) **AI and Personalization:** Artificial intelligence and machine learning are being used to personalize shopping experiences, making recommendations and tailored offers based on individual preferences.
3) **Augmented Reality (AR) and Virtual Reality (VR):** AR and VR technologies are being integrated into e-commerce to provide immersive and interactive shopping experiences.
4) **Sustainable Practices:** E-commerce companies are increasingly adopting eco-friendly practices, such as optimizing packaging and reducing carbon footprints.
5) **Blockchain Technology:** Blockchain is being explored to enhance transparency in supply chains and reduce the risk of counterfeit products.

In conclusion, e-commerce has fundamentally transformed the way we shop and conduct business. Its impact on retail, consumer behavior, and the global economy is undeniable. While it presents challenges and concerns, its potential for growth and innovation is immense. As technology continues to advance, e-commerce will continue to evolve, shaping the future of commerce and trade in an increasingly interconnected world.

b) Empowered Woman

Ans. Title: Empowered Woman: Shaping a Better World

In recent decades, the concept of an empowered woman has taken center stage, challenging traditional gender roles and reshaping societies across the globe. An empowered woman is one who possesses the confidence, skills, and opportunities to pursue her dreams, make choices that are right for her, and contribute meaningfully to her community and the world at large. This essay delves into the significance, challenges, and the path forward for empowered women.

The Significance of an Empowered Woman:

1) **Gender Equality:** Empowered women play a pivotal role in achieving gender equality. When women have equal access to education, employment, and decision-making roles, societies become more inclusive, diverse, and equitable.
2) **Economic Growth:** Women's empowerment is linked to economic growth. As women join the workforce and entrepreneurial ventures, they contribute to increased productivity, innovation, and economic development.
3) **Social Progress:** Empowered women often lead efforts to address social issues such as healthcare, education, and poverty alleviation, leading to more effective solutions and improved living conditions for communities.
4) **Political Participation:** Empowered women are more likely to engage in politics and civic leadership, which enhances democratic processes and fosters representation of diverse perspectives.

Challenges on the Path to Empowerment:

1) **Gender Stereotypes:** Deep-rooted gender stereotypes and biases persist in many societies, limiting opportunities for women and perpetuating inequalities.
2) **Access to Education:** In some regions, girls still face barriers to accessing quality education, which is a fundamental step toward empowerment.
3) **Economic Disparities:** The gender pay gap and limited access to economic resources continue to hinder women's economic empowerment.
4) **Violence and Discrimination:** Gender-based violence and discrimination remain pervasive issues, hindering women's ability to exercise their rights and pursue their goals.

Empowerment Initiatives:

1) **Education:** Empowerment often begins with education. Initiatives aimed at providing girls and women with access to quality education are critical in breaking down barriers and building self-confidence.
2) **Economic Opportunities:** Creating economic opportunities through skills training, access to credit, and entrepreneurship support can empower women economically.
3) **Legal Reforms:** Enacting and enforcing laws that protect women's rights, including property and inheritance rights, are essential for their empowerment.

4) **Leadership Development:** Leadership training and mentorship programs can empower women to take on leadership roles in politics, business, and civil society.
5) **Awareness Campaigns:** Raising awareness about gender equality issues and challenging stereotypes through media and advocacy campaigns can drive societal change.

The Path Forward:

1) **Education for All:** Ensuring that all girls have access to quality education is crucial for building a foundation of empowerment.
2) **Economic Inclusion:** Promoting women's economic inclusion through equal pay, entrepreneurship opportunities, and support for female-owned businesses.
3) **Legal Reforms:** Advocating for legal reforms that protect women's rights and ensure gender equality under the law.
4) **Mentorship and Support:** Creating mentorship programs and support networks to help women overcome challenges and achieve their goals.
5) **Changing Mindsets:** Continually challenging and changing societal attitudes and stereotypes that limit women's potential.

In conclusion, an empowered woman is a catalyst for positive change at all levels of society. Her empowerment not only benefits her but also contributes to gender equality, economic growth, and social progress. To create a world where every woman is empowered, we must address the challenges and inequalities that hinder their progress and actively promote initiatives that support their rights and opportunities. Empowering women is not just a matter of justice; it is a key driver of human progress and a brighter, more equitable future for all.

c) Local Cultures

Ans. Title- The Rich Tapestry of Local Cultures: Preserving Heritage in a Globalized World

Local cultures are the heart and soul of societies around the world. They encompass the unique customs, traditions, languages, arts, and values of a specific community or region. In an increasingly globalized world, the preservation and celebration of local cultures are crucial for maintaining diversity, fostering cultural identity, and promoting mutual respect and understanding among people. This essay explores the significance of local cultures, the challenges they face, and the importance of preserving them.

The Significance of Local Cultures:

1) **Cultural Identity:** Local cultures provide individuals with a sense of belonging and identity. They shape our values, beliefs, and behaviors, giving us a sense of purpose and connection to our roots.
2) **Diversity:** The world is a mosaic of diverse cultures, each contributing to the richness of human civilization. Local cultures are repositories of unique knowledge, practices, and artistic expressions.

3) **Social Cohesion:** Local cultures foster social cohesion within communities. Shared traditions and customs create bonds among individuals, strengthening social ties and promoting a sense of community.
4) **Heritage:** Local cultures preserve the heritage of a region or community, passing down knowledge and practices from one generation to the next. This continuity helps maintain a link to the past and informs the future.

Challenges to Local Cultures:

1) **Globalization:** The spread of global culture, often dominated by Western influences, can lead to the erosion of local cultures as they assimilate into a globalized mainstream.
2) **Urbanization:** The migration of people from rural to urban areas can disrupt traditional ways of life, leading to the loss of cultural practices and languages.
3) **Cultural Appropriation:** Commercialization and appropriation of local cultural elements by external entities can undermine the authenticity and significance of local cultures.
4) **Linguistic Diversity:** Many local languages are endangered due to the dominance of a few major languages. When languages die out, a significant part of a culture is lost.

Importance of Preserving Local Cultures:

1) **Cultural Diversity:** The world is richer and more vibrant when diverse cultures coexist. Preserving local cultures ensures a tapestry of cultural diversity that benefits humanity as a whole.
2) **Cultural Exchange:** Understanding and appreciating local cultures can promote cross-cultural dialogue and cooperation, fostering peace and mutual respect.
3) **Sustainable Development:** Many local practices and traditions are closely tied to sustainable and eco-friendly ways of life. Preserving these practices can contribute to more sustainable development.
4) **Identity and Well-being:** Cultural identity is integral to an individual's well-being. When people are encouraged to embrace their cultural heritage, they often experience a stronger sense of identity and pride.

Preservation Efforts:

1) **Education:** Integrating local cultural knowledge into education systems helps young generations learn about and appreciate their cultural heritage.
2) **Documentation:** Recording oral histories, documenting traditional practices, and preserving endangered languages are vital steps in preserving local cultures.
3) **Cultural Festivals:** Celebrating local festivals and events helps keep traditions alive and educates the wider population about local cultures.
4) **Support for Artisans:** Providing economic support and market access to local artisans and craftsmen encourages the continuation of traditional arts and crafts.
5) **Cultural Policies:** Governments can enact policies that protect and promote local cultures, including the preservation of linguistic diversity and the promotion of cultural tourism.

In conclusion, local cultures are precious assets that enrich our world. They offer unique perspectives, knowledge, and artistry that deserve to be preserved and celebrated. In an era of globalization, preserving local cultures is not just an act of cultural conservation but a commitment to maintaining the beauty and diversity of our shared human heritage. It is our collective

responsibility to protect and nurture the unique cultures that make our world so wonderfully varied and vibrant.

SECTION-II

Read the following passage carefully and answer the question at the end of it in not more than sixty (60) words each. Please answer in your own words.

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration— contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Parà is Belém." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of "capital" in the affirmation "the capital of Parà is Belém," that is, what Belém means for Parà and what Parà means for Brazil.

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he- justifies his own existence. The

students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teachers existence—but, unlike the slave, they never discover that they educate the teacher.

The raison d'être of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the proposing attitudes and practices, which mirror oppressive society as a whole.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capability of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates critical faculties and is not content with a partial view of reality but always seeks out the ties which link one point to another and one problem to another.

Indeed, the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them"; for the more the oppressed can be led to adapt to that situation; the more easily they can be dominated. To achieve this end, the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients." They are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized, and just" society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. These marginals need to be "integrated," "incorporated" into the healthy society that they have "forsaken."

The truth is, however, that the oppressed are not "marginals," are not people living "outside" society. They have always been "inside"—inside the structure which made them "beings for others." The solution is not to "integrate" them into the structure of oppression, but to transform that structure so that they can become "beings for themselves." Such transformation, of course, would undermine the oppressors purposes; hence their utilization of the banking concept of education to avoid the threat of student conscientização.

Liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors—teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education entails at the outset that the teacher-student contradiction to be resolved. Dialogical relations— indispensable to the capacity of actors to cooperate in perceiving the same cognizable object—are otherwise impossible.

Indeed, problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the

above contradiction. Through dialogue, the teacher-of-the- students and the students-of-the-teacher cease to exist and a new term emerges: teacher student with students-teachers. The teacher is no longer merely the-one-who- teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be on the side of freedom, not against it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher.

1. What is narration sickness?

Ans. Narration sickness refers to a problem in education where the teacher-student relationship becomes overly one-sided and passive. It occurs when the teacher primarily acts as a narrator, delivering information to passive students who simply receive, memorize, and repeat the content without truly understanding or engaging with it. This approach leads to the memorization of facts without meaningful comprehension or critical thinking.

2. How does education become an act of depositing?

Ans. Education becomes an act of depositing when it follows the "banking" concept of education, as described in the passage. In this approach, the teacher assumes the role of the depositor, and the students are seen as receptacles or containers. The teacher imparts knowledge to the students, who passively receive, memorize, and repeat this information. The students' role is limited to accepting the deposits made by the teacher. This approach does not encourage critical thinking, inquiry, or active engagement with the material; instead, it treats education as a passive process of accumulating knowledge rather than a dynamic process of understanding and transformation.

3. In what ways does banking education serve the interest of the oppressed?

Ans. Banking education serves the interests of the oppressed in several ways:

1) **Minimizing Critical Consciousness:** Banking education discourages critical thinking and inquiry among the oppressed. It emphasizes memorization and passive acceptance of information, preventing students from questioning the existing social structures and power dynamics that oppress them.
2) **Preserving the Status Quo:** By promoting a fragmented and static view of reality, banking education maintains the existing social order and power imbalances. It does not encourage students to challenge or transform the oppressive structures in society.
3) **Conformity and Adaptation:** Banking education encourages students to adapt to the world as it is, rather than empowering them to change it. This conformity aligns with the interests of the oppressors, as it ensures that the oppressed do not disrupt the established social hierarchy.
4) **Individualization:** Banking education treats the oppressed as individual cases or "marginals" who need to be integrated into the existing system. This individualization diverts attention from the collective struggle for social change and reinforces the idea that the oppressed are the problem rather than the oppressive system.

5) Utilization of Welfare Narratives: Banking education aligns with paternalistic social action programs that label the oppressed as "welfare recipients." This narrative portrays the oppressed as individuals who need to be adjusted and integrated into the existing society rather than as agents of social transformation.

In essence, banking education serves the interests of the oppressors by maintaining the status quo, discouraging critical consciousness, and perpetuating the existing power dynamics, all of which prevent the oppressed from challenging and changing the oppressive structures that affect their lives.

4. Enumerate the problem-posing education and solutions to it.

Ans. Problem-posing education is an alternative educational approach that stands in contrast to the banking concept of education described in the passage. In problem-posing education, the focus is on active engagement, critical thinking, and dialogue. **Here are some key features of problem-posing education and solutions it offers:**

Problem-Posing Education:

1) **Dialogue and Cooperation:** It fosters dialogical relationships between teachers and students, where both are active participants in the learning process.
2) **Critical Thinking:** It encourages critical thinking, inquiry, and active engagement with the subject matter.
3) **Shared Responsibility:** It shifts the responsibility for learning from the teacher alone to a collaborative effort where both teachers and students are responsible for their growth.
4) **Active Participation:** It recognizes that students are not passive receptacles but active participants in the learning process.

Solutions Offered by Problem-Posing Education:

1) **Overcoming Passivity:** Problem-posing education helps students overcome passivity by actively engaging with the subject matter, asking questions, and seeking solutions.
2) **Empowering Students:** It empowers students to become critical thinkers who can analyze and challenge the status quo, rather than passively accepting information.
3) **Enhancing Critical Consciousness:** Problem-posing education enhances critical consciousness by encouraging students to question societal norms and power structures, leading to a potential for social change.
4) **Promoting Collaboration:** It fosters a collaborative learning environment where both teachers and students learn from each other, creating a more equal and dynamic educational relationship.
5) **Encouraging Transformation:** Problem-posing education encourages individuals to see education as a tool for personal and societal transformation rather than a mere accumulation of facts.
6) **Breaking the Teacher-Student Contradiction:** It breaks down the traditional teacher-student contradiction by promoting dialogue and shared responsibility, leading to a more equitable educational experience.

Overall, problem-posing education offers a more dynamic and liberating approach to learning that empowers students to become critical thinkers and agents of change, rather than passive recipients of information.

5. Give the passage a suitable title and justify it.

Ans. Title- "Challenging the Banking Concept of Education: Towards Liberating Pedagogy"

Justification:

The chosen title, "Challenging the Banking Concept of Education: Towards Liberating Pedagogy," accurately reflects the central theme and message of the passage. The passage primarily discusses the limitations and negative consequences of the traditional "banking" concept of education, where teachers deposit knowledge into passive students. It also introduces an alternative pedagogical approach known as problem-posing education, which emphasizes critical thinking, dialogue, and active engagement. The title highlights the contrast between these two educational approaches and signifies the passage's focus on challenging the traditional model to achieve a more liberating and empowering form of education.

SECTION-III

Write a summary to the passage in 150 words and give a title to the summary:

In last week's Tribune, there was an interesting letter from Mr. J. Stewart Cook, in which he suggested that the best way of avoiding the danger of a 'scientific hierarchy' would be to see to it that every member of the general public was, as far as possible, scientifically educated. At the same time, scientists should be brought out of their isolation and encouraged to take a greater part in politics and administration.

As a general statement, I think most of us would agree with this, but I notice that, as usual, Mr. Cookdoes not define science, and merely implies in passing that it means certain exact sciences whose experiments can be made under laboratory conditions. Thus, adult education tends 'to neglect scientific studies in favour of literary, economic and social subjects', economics and sociology not being regarded as branches of science. Apparently, this point is of great importance. For the word science is at present used in at least two meanings, and the whole question of scientific education is obscured by the current tendency to dodge from one meaning to the other.

Science is generally taken as meaning either (a) the exact sciences, such as chemistry, physics, etc., or (b) a method of thought which obtains verifiable results by reasoning logically from observed fact.

If you ask any scientist, or indeed almost any educated person, 'What is science?' you are likely to get an answer approximating to (b). In everyday life, however, both in speaking and in writing, when people say 'science' they mean (a). Science means something that happens in a laboratory: the very word calls up a picture of graphs, test-tubes, balances, Bunsen burners, microscopes. A biologist, and astronomer, perhaps a psychologist or a mathematician is described as a 'man of

science': no one would think of applying this term to a statesman, a poet, a journalist or even a philosopher.

This confusion of meaning, which is partly deliberate, has in it a great danger. Implied in the demand for more scientific education is the claim that if one has been scientifically trained one's approach to all subjects will be more intelligent than if one had had no such training. A scientist's political opinions, it is assumed, his opinions on sociological questions, on morals, on philosophy, perhaps even on the arts, will be more valuable than those of a layman. The world, in other words, would be a better place if the scientists were in control of it. But a 'scientist', as we have just seen, means in practice a specialist in one of the exact sciences. It follows that a chemist or a physicist, as such, is politically more intelligent than a poet or a lawyer, as such. And, in fact, there are already millions of people who do believe this. But is it really true that a 'scientist', in this narrower sense, is any likelier than other people to approach non-scientific problems in an objective way? There is not much reason for thinking so. Take one simple test — the ability to withstand nationalism. It is often loosely said that 'Science is international', but in practice the scientific workers of all countries line up behind their own governments with fewer scruples than are felt by the writers and the artists. The German scientific community, as a whole, made no resistance to Hitler.

But does all this mean that the general public should not be more scientifically educated? On the contrary! All it means is that scientific education for the masses will do little good, and probably a lot of harm, if it simply boils down to more physics, more chemistry, more biology, etc., to the detriment of literature and history. Its probable effect on the average human being would be to narrow the range of his thoughts and make him more than ever contemptuous of such knowledge as he did not possess: and his political reactions would probably be somewhat less intelligent than those of an illiterate peasant who retained a few historical memories and a fairly sound aesthetic sense.

Clearly, scientific education ought to mean the implanting of a rational, sceptical, experimental habit of mind. It ought to mean acquiring a method — a method that can be used on any problem that one meets — and not simply piling up a lot of facts. For if science is simply a method or an attitude, so that anyone whose thought-processes are sufficiently rational can in some sense be described as a scientist.

Ans. Title: The Ambiguity of Scientific Education

In this passage, the author responds to Mr. J. Stewart Cook's suggestion that scientific education for the general public can prevent the emergence of a 'scientific hierarchy' and promote scientists' involvement in politics and administration. The author highlights a crucial ambiguity in the term 'science,' which is often used to refer either to exact sciences (like chemistry and physics) or a method of thought based on logical reasoning from observed facts.

The author argues that while scientific education is valuable, it should not exclusively focus on the exact sciences to the detriment of literature, history, and other subjects. Instead, it should instill a rational, skeptical, and experimental mindset, enabling individuals to approach various problems with critical thinking. Mere accumulation of scientific facts without developing a broader method of inquiry may narrow one's thinking and lead to contempt for other forms of knowledge.

The passage questions the assumption that scientists, in the narrow sense of the term, are inherently more politically intelligent or objective in approaching non-scientific issues. It emphasizes

the importance of a well-rounded education that fosters a rational and open-minded approach to all subjects, rather than specialization in the exact sciences alone.